(2)

A

SERMON

Preach'd before the

RIGHT WORSHIPFUL THE

MAYOR,

ALDERMEN, SHERIFF, &c.

OF THE

TOWN and COUNTY

OF

NEWCASTLE upon TYNE.

On *May* 29. 1684.

By *John March*, B. D. And Vicar of St. *Nicholas*, in *Newcastle upon Tyne.*

LONDON,

Printed by *T. Hodgkin*, for *R. Randell* and *P. Maplisden*, Bookfellers in *Newcastle upon Tyne*. 1684.

To the Right Worſhipful, and Worſhipful,

William Blacket, Eſq; Mayor.
Sir Rob. Shaftoe, Kt. Recorder.

Sir Ralph Carr, Kt.
Sir Ralph Jenniſon, Kt.
Sir Nathanael Johnſon, Kt.
Henry Brabant, Eſq;
Timothy Daviſon, Eſq;
Matthew Jeffreyſon, Eſq;
George Morton, Eſq;
William Aubony, Eſq;
} Aldermen.

John Rumney, Eſq; Sheriff.

And to the reſt of the Common Council, of the Town and County of *Newcaſtle* upon *Tyne*.

Right Worſhipful, and Worſhipful,

I *Have, in Obedience to Your Commands, once more expos'd my ſelf to the cenſures of our Puritans, who by reaſon of their guilt, are not able*

to bear ſuch ſeaſonable and neceſſary Truths, as the Clergy of our Church are bound in Conſcience to Preach, on ſuch a ſolemn occaſion as this. But having ſaid enough of them in the following Sermon, I deſign in this Epiſtle, to make ſome few reflections on thoſe other Enemies both of our Church and State, who go under the Name of Catholicks: *And I the rather do this, becauſe I have obſerv'd of late, that they begin to neſtle more in and about this Town, than formerly they have done. Tho' ſome malicious Perſons have ſlander'd the Church of* England, *as making too great advances towards the Church of* Rome, *yet whoſoever ſhall conſult her Homilies and Liturgy, will ſoon be able to vindicate her from this helliſh calumny; and find, that there is no* Proteſtant Church *in the World, that entertains a worſe opinion of the Papiſts than ſhe doth. She has ſpent three Homilies, at leaſt, to prove them guilty of Idolatry: And in her Office for the* Fifth of November, *She tells them in plain terms,* That their Faith is Faction, and their very Religion is Rebellion. *Now for my part, I know not what blacker brand can be ſet on any ſort of men, than to make them Traytors to God, and Rebels to their Prince, and both by virtue of that Religion they profeſs. And as the Papiſts*

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in the general are thus bad, and that in the judgment not of any private Person, but of the whole Church of England; *so our Northern* Catholicks *may be presumed to be as bad or worse than any. Tho' other Reasons might be given to clear this censure from the least imputation of Calumny, yet I think this one will serve instead of a thousand,* viz. *That they are ready upon all occasions, to cry up* Bellarmine *for a Champion so formidable, that none of our Protestant Writers durst ever yet encounter him. But besides that he has been foyl'd more than once, by such Learned Protestants as* Whitaker, Gerard, Chamier, Amesius, *and others; I will at this time cull some few passages out of his voluminous Writings, as will not only convince Protestants that* Bellarmine *is far from being an invincible Hero, but also make the Papists themselves both asham'd and afraid to boast any longer of this Great* Goliah. *And,*

1. Bellarmine (a) *acknowledges several of their Popes to have been so prodigiously wicked, that he is not afraid to call them at least twice, the very Gates of Hell. Now the Papists must have a Faith stronger than that which swallows down Transubstantiation, if they can believe that Christ did ever design, much less appoint the very* Gates of Hell *to be the Head of his Church.*

(a) *Præfat. ad lib. de Roman. Pontif.*

2. *He*

(b) *De Rom. Pont. l. 4. c. 5.*

2. *He* (b) *affirms, That if the Pope shall at any time enjoyn Vice and forbid Virtue, the whole Church is oblig'd in Conscience to believe, that Vice is good and Virtue is evil. So that suppose the Pope should command any Papist to murder his Prince, or commit Sodomy, he is not only oblig'd to obey, but he is also bound in Conscience to believe that these blackest of Crimes are no less than Virtues.*

3. *At the end of every Controversie he concludes with these most impious expressions,* Laus Deo, Virginique Matri Mariæ, *i. e.* Glory be to God, and to *Mary* the Virgin Mother. *We find this Blessed Virgin styles her self no more than the Handmaid of the Lord; and therefore to place her in the same rank with her Lord, and give her equal Glory with Almighty God, is gross and abominable Idolatry.*

(c) *Ibid. l. 1. c. 7.*

4. *He* (c) *asserts, That an Emperor must be content if he be made to drink, not only after a Bishop, but also after a Bishops Chaplain.*

(d) *Bellar. de Laicis.*

5. *He* (d) *asserts, That Churchmen are as far above Kings, as the Soul is above the Body.*

(e) *De Roman. Pontif. l. 5.*

6. *He* (e) *affirms also, that Kings derive their power from the People, and may be depos'd by them for divers respects.*

7. *He*

7. *He* (f) *affirms yet farther, and roundly too, That the Pope may, in order to the good of Souls, diſpoſe of Temporal Princes, alter Kingdoms, take them away from one and give them to another; and if a King be an Infidel or an Heretique, and ſeeks to draw his Dominions to his own Sect, it is not only lawful, but a duty in his Subjects to deprive him of his Kingdom; and he inſtances particularly in the Kings and Queens of* England. *Theſe are ſome of* Bellarmine's *Principles, and they are not only deſtructive of all Piety and Religion, but alſo of all Peace and Government in the World. I might alſo add, that ſuch Seditious Writings as theſe, muſt needs have a mighty influence on our* Engliſh *Catholicks, eſpecially ſuch as are his great Admirers: And indeed King* (g) James *has left it upon record, that* Bellarmine's *Acquaintance with our* Engliſh *Fugitives (of which he vaunteth in his Preface to the Reader) did prove very ſowr (as he phraſes it) to this Church and State: Nay, he adds, that ſome of the greateſt Traytors, and fomenters of the blackeſt Conſpiracies againſt Queen* Elizabeth, (*ſuch as* Campian *and* Hart) *gave up* Bellarmine *for one of their greateſt Authorities and Oracles. I might here alſo give you a large Catalogue of groſs contradictions, which* (h) *King* James *has collected to my*

(f) *Ib. l. 5. c. 6, 7.*

(g) Apol. for the Oath of Alleg.

(h) *Ibid. p. 271.*

my hand out of Bellarmine's Controverſies : *But I fancy I have ſaid enough, to render this invincible Champion mean and contemptible in the eyes of Proteſtants, and make alſo our Northern Catholicks both aſham'd and afraid, to vaunt any more of their Great Cardinal.*

Having in this Epiſtle and Sermon given you ſome account of the Grand Enemies of our Country, I know Your Loyal Zeal will take all poſſible care, ne quid detrimenti Reſpub. capiat. *I am with all Sincerity,*

RIGHT WORSHIPFUL,

And Worſhipful,

Your Moſt Obliged, and

Moſt Humble Servant,

JOHN MARCH.

A Sermon

A

SERMON

Preached before the Right Worſhipful the *Mayor*, *Aldermen*, *Sheriff*, &c. of the Town and County of *New-Caſtle* upon *Tyne*, on *May* 29. 1684.

Hoſea 3. 5.

Afterward ſhall the Children of Iſrael return, and ſeek the Lord their God, and David their King, and ſhall fear the Lord and his goodneſs.

THE Children of *Iſrael* were now in Captivity, and their ſad and deſolate condition is deſcribed at large *v.* 4. of this Chapter. It ſeems they were without a King, and without a Prince: they were alſo without a Sacrifice, and without an Image, and without an

Ephod, and without (*a*) Teraphim. Here we find both their Civil and Eccleſiaſtical Eſtate off the Hinges: they had no King of their own to defend their Liberties and Properties, no Prince or Judge to protect them from the ſad Calamities of Confuſion or Uſurpation; but they were Slaves to a foreign Prince, Vaſſals to one of the greateſt Tyrants in the World, the King of *Babylon*. And as their Civil ſo alſo their Eccleſiaſtical Eſtate was utterly deſtroyed. It is ſaid, they were without Sacrifice, and without an Ephod, namely the *Urim* and *Thummim*, by which they enquired the Mind of the Lord. It ſeems they wanted all the Exerciſes of Religion which might have ſweetned theſe bitter Calamities, and have enabled them better to have born them. Nay, they wanted the Ephod, the *Urim* and *Thummim*, by which they might conſult God, and know how they ſhould be delivered from that grievous Captivity. This was the Condition of *Iſrael*: And was the Condition of *England* better? Let us view the Civil, and view the Eccleſiaſtical State, and we ſhall find the greateſt Confuſions in them both. For after we had murder'd one of the beſt Princes, and ſo taken away our Head, we were forc'd to ſneak and ſubmit to a ſtinking *Rump*. After this was whipt out of place, we were made to groan for ſome time under the heavy yoke of an *Uſurping Protector*: and after his Death, like thoſe that are in a Feaver, we tumbled and toſſed through more *Forms of Government*, than are mentioned by *Ariſtotle* that great Philoſopher, in his *Politicks*. And as there was all this Confuſion in the Civil, ſo there was much more in the Eccleſiaſtical State. The truly Ancient

(*a*) Teraphim ſignifies an *Image* made after the likeneſs of a man, ſuch as *Michal*'s was, 1 Sam. 19. 13. *Aben Ezra* in P. Fag. *As the Ephod was God's Ordinance to know his mind by, ſo Teraphim was an invention of the Devils, an Idolatrous way by which they conſulted evil Spirits concerning future Events.* Procop. in 1 Sam. 15. 23.

Ancient *Apoſtolical Government* of *Epiſcopacy* was now deſtroyed Root and Branch. Nay, for fear we ſhould ever be ſo happy as to enjoy it again, *Solemn Leagues* and *Covenants* were contrived to keep it out: ſo that as with reſpect to former *Oaths*, we could not deſtroy it without the guilt of Perjury, we had now alſo tyed our ſelves ſo faſt to our Miſeries, that we could not reſtore our Happineſs without breach of Vows too. Nay further, to drive Almighty God quite out of the Land, we had *Zeba's* and *Salmanna's*, ſuch as took all His Houſes and their Revenues into their Sacrilegious Poſſeſſion. Never was there more Religion in the Nation, and yet never leſs: exceeding much there was in mens Diſcourſes, and more in their Profeſſions, but none at all to be found in their Lives and Actions. We had then as many Churches as there were Sects, and each Sect had its own *Faith* or *Creed*; and yet had our Saviour come then upon the Earth, among all theſe multitudes of Creeds, he would not have found any true Faith in the Land. This was the ſad face both of our Civil and Eccleſiaſtical State: thus like was our Condition to *Iſrael's* in the Text: yea, herein it was worſe than theirs, becauſe they were brought into all this Miſery by the Strength and Power of their Enemies: but we were the unhappy Authors of our own Miſeries, and pulled Confuſion on our own Heads with our own Hands. In a word: ſo much Prophaneneſs, ſo much Wickedneſs reigned then in the Land, that St. *Paul's* Prophecy ſeemed now to have its full Completion, *This know*, ſaith he, (*b*) *that in the laſt days perillous times ſhall come, for men ſhall be lovers of their own ſelves, covetous*, (*b*) 2 Tim. 1. 2, &c.

tous, *boaſters*, *proud*, *blaſphemers*, *diſobedient to parents*, *truce-breakers*, *traitors*, *high-minded*, *having a form of godlineſs*, *but denying the power thereof.* Thus I have ſhown you the ſad Condition both of *Iſrael* and of *England*; it will now be high time to enquire what Meaſures *Iſrael* took to be delivered from this ſad Condition, and this we are told in the words of my Text, *Afterwards ſhall the children of Iſrael return*, (*c*) return firſt to themſelves, and then to God by ſincere Repentance: *And then they ſhall ſeek the Lord their God, i. e.* They ſhall ſeek God's Favour for the Pardon of their Sins, reſolving to worſhip him alone, and obſerve his Commandments. And then as it follows, *They ſhall alſo ſeek David their King, and fear the Lord and his goodneſs.* From which Words thus explained, I ſhall only raiſe theſe four Obſervations, as beſt comporting with the Solemnity of this day.

(*c*) So *Calv. Rivet.* and *Kimhi.* in *Mer.*

1. Religion is the true Baſis and Foundation of Loyalty; and where there is wanting true Piety towards God, there is ſeldom or never to be found true Loyalty to the Prince.

2. Men, when once they return unto themſelves, they will ſeek and deſire to have a King to rule over them.

3. If men will have a King to rule over them, none ſo fit as their own Lawful Prince.

4. When God in his gracious Providence does reſtore unto a People their Lawful Prince, then it

is

is their Duty *to fear the Lord and his goodneſs. Afterward ſhall the Children of Iſrael return, and ſeek the Lord their God and David their King, and ſhall fear the Lord and his goodneſs.* I begin with the firſt of theſe.

1. To ſhew you that Religion is the true Baſis and Foundation of Loyalty, and that where there is wanting true Piety towards God, there is ſeldom or never to be found true Loyalty to the Prince. This is fairly intimated by the Connexion of the Text, where it is ſaid, *That the children of Iſrael ſhall firſt ſeek the Lord their God, and then David their King.* So again, 1 *Pet.* 2. 17. we find this Precept, *Fear God, and honour the King. Fear God*, that is put firſt, and *Honour the King*, follows after. True Loyalty is the Daughter of Religion, and none will be more ready to honour the King, than ſuch as truly fear God. This the (*d*) great Maſter of Politicks long ago obſerved, and accordingly gives this Advice, *That the firſt and chiefeſt care ſhould be had of Religion*, nay he ſtiles it, συνεκτικὸν ἁπάσης κοινωνίας καὶ νομοθεσίας ἔρεισμα, *i. e.* the very cement of all Communities, and the very foundation of all Legiſlative Power. And ſure if any Religion be able to make men loyal, none more likely than the Chriſtian Religion; for this is that Religion which calms mens paſſions, and tames thoſe wild and furious luſts, from whence St. (*e*) *James* tells us, proceed Wars and Fightings. This is that Religion which commands us to put away all ſtrife and clamour, and evil-ſpeaking, and to follow after the things which make for peace. This is that Religion,

(d) *Ariſt. Pol. lib.* 7. See alſo to the ſame purpoſe, *Plat. de Repub. lib.* 2. *de leg. lib.* 8.

(e) *Jam.* 4. 1.

Religion, (*f*) which alters Mens Natures, and sweetens their Dispositions: It makes them just and honest, meek and humble, and patient; it fills mens hearts with virtuous principles; it teaches them not to be troublers of the World, but to go quietly and inoffensively thorow it, with as little noise and provocation as is possible. Never any Religion gave stricter Precepts concerning Loyalty and Obedience: For it commands (*g*) *Every Soul to be subject to the Higher Powers*, not only the Laity but the Clergy, not only Seculars but Ecclesiasticks, Bishops, Priests, Monks, yea, *Every Soul must be subject to the Higher Powers*, and that *not only for wrath, but also for Conscience sake.* So far is the Christian Religion from allowing either open Rebellion or secret Conspiracies, that it tells us in the plainest expressions, that we (*h*) *cannot stretch forth our hands against the Lords Anointed, and be guiltless:* Nay, St. (*i*) *Jude* calls them *filthy dreamers*, and St. (*k*) *Peter*, *natural brute Beasts, who despise Dominion, and speak evil of dignities.* Nay farther yet, it lays restraints upon our inner man, and does not allow us to curse the King, so much as in a disloyal thought. To conclude, it promises infinite and eternal rewards unto such as are obedient, and threatens those that resist, with eternal (*m*) damnation. Thus Religion is the true *Basis* of Loyalty, and conduces most eminently to the making of men good Subjects. But before I dismiss this observation, I shall crave leave to draw these two Corolaries from it.

(*f*) This Character of the Christian Religion was of old given by *Ammianus Marcell.* a Pagan Soldier in *Julian*'s Army.

(*g*) Rom. 13. 1, 5.

(*h*) 1 Sam. 26. 9.

(*i*) Jude v. 8.

(*k*) 2 Pet. 2. 10, 12.

(*l*) Eccles. 10. 20.

(*m*) Rom. 13. 2

1. That our Dissenters have not so much of true Religion as they are apt to pretend to. We know their

their Phariſaical pride is ſuch as to ſtyle themſelves the only Godly Party; but ſo long as they continue bad Subjects, they cannot but be far enough from being good Chriſtians. Had they as much Religion as they talk of, they would not believe every ſeditious Pamphlet; they would not dare to ſpeak evil of Dignities; they would not be ſo inquiſitive as they are, after the affairs of State; but they would ſtudy to be quiet, and to mind their own buſineſs. But alas the Religion of our Diſſenters will allow them to go much farther than this! we know it will allow them to make Solemn Leagues and Covenants to deſtroy the Government they live under. We know it will allow them to enter into Helliſh Aſſociations; to engage in the moſt horrid Plots; yea, to rebel againſt their lawful Princes, and when they can get them into their power, depoſe and murther them. But theſe are no better demonſtrations of their Godlineſs, than they are of their Loyalty. And though Mr. (*n*) *Baxter* is ſo kind as to place *Pim*, *Hambden*, *Brooks*, and others in the Catalogue of his Saints, yet we do not find in all the Bible, that the Holy Ghoſt has any where canoniz'd Traitors and Rebels.

(*n*) *Vide* Saints Reſt. Edit.

2. If we make a farther ſearch according to this Doctrine, we ſhall find ſeveral others amongſt us to be bad Subjects as well as the Diſſenters: For ſuch are the unclean Perſon, the Drunkard, the Swearer, and in a word, all ſcandalous and debauch'd Livers.

The famous (*o*) *Conſtantine* was wont to ſay, That thoſe who were not faithful to Almighty God, would never be true and faithful to him. What reaſon have we

(*o*) *Euſeb. in vita.*

we to imagine, that ſuch as dare affront the King of Heaven, can ever bear any true and real honour to his Vicegerent here on earth. Beſides, we are told expreſly in Scripture, that Sin is that which kindles the wrath of God againſt a People, and brings certain ruin and deſtruction upon a Nation. We may truly ſay to ſuch debauch'd Perſons, as *Elijah* once did to (*p*) *Ahab*, *It is thou and thy Fathers Houſe that trouble* Iſrael, *in that ye have forſaken the Commandments of the Lord.* Does not the Pſalmiſt (*q*) tell us plainly, that if God at any time makes a fruitful Land barren, it is for the wickedneſs of them that dwell therein: And is it not a dreadful Text which we find in the Book of (*r*) *Samuel? If ye ſhall ſtill go on to do wickedly, ye ſhall be conſumed, both you and your King.* It ſeems then there is Treaſon in every Sin, and every wickedneſs continued in, is a conſpiracy not only againſt the Government, but alſo againſt the Sacred Life of our Soveraign Lord the King. How groſsly then are thoſe miſtaken, who on ſuch ſolemn days as this, meaſure their Loyalty by the largeneſs of their draughts; and when they have drunk themſelves into Beaſts, dare impudently boaſt they are the beſt of Subjects. But I hope it is plain from what hath already been deliver'd, that none can be good Subjects, but ſuch as are good Chriſtians, and that Religion is the true *baſis* and foundation of Loyalty. I proceed now to the

(*p*) 1 Kin. 18. 18.

(*q*) Pſal. 107. 34.

(*r*) 1 Sam. 12. ult.

2. *Obſerv.* Namely, That Men, when once they return unto themſelves, they will ſeek and deſire to have a King to rule over them. This alſo may fairly be gather'd from the Text, where it is ſaid that, *The Children*

Children of Iſrael *ſhall return, and ſhall ſeek the Lord their God, and* David *their King.* It ſeems the *Jews* as ſoon as they returned unto themſelves, they did not only ſeek the Lord their God, but alſo *David* their King. Government is the very Soul and Life of the World, without it it would be no better than a larger *Aceldama*, or Field of Blood. In ſuch a ſtate of *Anarchy* every one would reſemble *Iſmael*, whoſe hand is ſaid to have been againſt every man, and every man's hand againſt him. In the Prophet (*s*) *Habakkuk*'s compariſon, we ſhould be like the Fiſhes of the Sea, and for want of a Ruler, the greater would daily devour the leſſer. It was therefore a laudable Cuſtom among the *Perſians*, who allowed after the death of each King an *Interregnum* of five days; during this time, it was lawful for the People to do whatſoever ſeemed right in their own eyes. The deſign of this Cuſtom, was to let them feel the miſchiefs and inconveniencies of *Anarchy:* that afterwards they might more highly eſteem Government, and more chearfully ſubmit to the next ſucceeding Prince. There is therefore an abſolute neceſſity of Government, and ſuch as are not perfectly devoid of Reaſon, will moſt readily embrace it, when they can enjoy it: But, of all ſorts of Government, *Monarchy* bears the Bell, and therefore we need not wonder if the Children of *Iſrael* in the Text chooſe this; and when they ſeek the Lord their God, ſeek alſo and deſire *David* their King. But becauſe we live in an Age, where Men of *Republican Principles*, endeavour what they can to depreciate *Monarchy*, it will not be unſeaſonable to vindicate the choice of the *Iſraelites* in the Text, and

(*s*) Hab. 1. 13, 14.

that excellent Government we enjoy, by displaying in some few Particulars, the *Royal Excellencies* of a *Kingly Government*.

I. *Monarchy* must needs be the most excellent Form of Government, because it is the most Antient that ever was in the World. *Antiquity* is an Honour so much courted and valued by all men, that the very same (*t*) word in *Latine*, which signifies *Antient*, signifies also *Precious* and *Valuable*; now such is the great Antiquity of *Monarchy*, that it is as old as *Time* it self, and derives its Original from the very *Creation*. *Principio rerum Gentium Nationumque imperia penes Reges erant:* In the beginning of Time, all People and Nations were govern'd by Kings. So (*u*) *Justine* begins his History. (*w*) *Cicero*, another ancient Author, and who lived some time before him, has these expressions, *Omnes Antiquæ Gentes Regibus quondam paruerunt:* All antient Nations, *saith he*, did of Old obey Kings. (*x*) *Aristotle*, more antient than them both, testifies the same thing, τὸ πρῶτον ἐβασιλεύοντο αἱ πόλεις, *All Cities and Polities*, saith he, *were at first under the Command of Kings*. And we will more readily believe the Writings of these most *ancient Sages*, when we have consider'd a little farther, That *Regal Dominion* is founded in *Paternal Power*. *Adam*, as he was the *First Father*, so he was the *First Monarch* in the World; and so long as he lived, he exercised an *absolute Sovereignty* over all that were descended from his *Loins:* Hence we find Almighty God telling *Cain* the eldest Son of *Adam*, that if he had not forfeited his Right, he should have succeded in his Father's Throne;

(*t*) *Nihil prius aut antiquius.* Adag. *Patria Antiqua pro chara.* Virg. *Nihil vita Antiquius æstimo.* Cicero.

(*u*) *Justin. lib.* 1.

(*w*) *Cicero de Leg. lib.* 3.

(*x*) *Aristot. Pol.* 5. *c.* 10.

Throne; *The desire of thy Brother should have been to thee, (y) saith God, and thou shouldest have ruled over him.* After the Flood, we find this Regal Power exercised by the *Patriarchs*, and Heads of Families: For when *Jacob* had bought his Brother *Esau*'s Birthright (z), *Isaac* blesses him on this manner, *Be thou Lord over thy Brethren, and let the Sons of thy Mother bow before thee.* Hence also the Scripture speaking of the Sons of *Ismael*, says on this wise (a), *These are the Sons of* Ismael, *and these are their Names by their Castles and Towns, twelve Princes of their Tribes and Families.* And it is a farther Argument of this Original of Regal Power, namely, That the Dominions of Kings, before they were inlarged by Conquests and Marriages, were antiently inclosed in very narrow Limits. Thus in the Land of *Canaan*, which was not much larger than the County of *York*, *Joshuah* is said to have destroyed (b) Thirty one Kings; and much about the same time, *Adonibezek* (c) had cut off the Hands and Toes of Threescore and ten Kings more that were in the same Countrey: For this Reason Kings are not only in the Fifth Commandment, but elsewhere in Scripture called *Fathers*; this therefore is the first Prerogative *Monarchy* claims over all other sorts of Government, it is the most antient, and consequently, as (d) *Aristotle* terms it φυσικοτάτη, the most natural Government in the world, for it had its Beginning with Time, and its Original from Nature.

(y) Gen 4.7.

(z) Gen. 27. 29.

(a) Gen. 25. 16.

(b) *Vide Sanders. Cas. Consc.* and Sir *Rob. Filmer's Patriarca.*

(c) Judg. 1. 7.

(d) *Aristot. Pol. lib* 1. *c.* 8. *Adde Homer. Odyss.* Ἀυ τὰρ ἐγὼν οἴκοιο Ἄναξ, &c.

II. *Monarchy* is that Form of Government, which was all along set up by God himself amongst his own

choſen People. Our Commonwealths-men would do a ſingular kindneſs to their *CAUSE*, if they could ſhew us in all the Bible, that God ever erected any ſuch Government as they contend for; but we find all along, that the Supreme Power was inveſted in a Single Perſon. *Moſes*, he was (*e*) King in *Jeſurun*, the firſt appointed by God to rule and govern his People *Iſrael*. After his death, *Joſuah* ſucceeded in the ſame Regal Power; and after him, God raiſed up Judges, time after time, to govern his People, and conquer their Enemies; and laſt of all, at the requeſt of the People, a *Succeſſive Monarchy* was eſtabliſhed among them, as was at that time among all the Nations upon earth. Now ſure God wanted not wiſdom to chuſe the beſt Form of Government, and his Infinite Goodneſs would certainly oblige him to chuſe the beſt for his own peculiar People. Since therefore God choſe no other kind of Government than that of *Monarchy*, whoſoever ſpeaks againſt this, muſt at once arraign both the Wiſdom and Goodneſs of Almighty God.

(*e*) Deut. 33. 5.

III. *Monarchy* conduces moſt to the Peace and Proſperity of a Nation, which are the great and chief Ends of Government; what has been ſaid already in commendation of *Monarchy*, may ſerve abundantly for a Proof of this: For if *Monarchy* be founded in Nature, and was that Form of Government, Almighty God choſe all along for his own People *Iſrael*; we may ſafely believe no Form of Government will conduce more to the happineſs of a Nation, than this: But beſides all this, Experience has conſtantly atteſted,

That

That * *the best Order, the greatest Strength, the firmest Stability, and the longest Duration, are all to be found in* MONARCHY, *and in no other Form of Government.* *Rome* began its Empire under Kings, and perfected it under Emperors; her greatest exaltation was in the Reign of *Trajan*, as her longest Peace had been under *Augustus Cæsar*. Those Nations which has flourished most in the World, have been ruled and governed by Kings and Emperors; hence it is, that though we never read of any great Commonwealths, yet we read of four great and flourishing Empires: Nay farther yet, a Kingly Government has been observed to be most lasting and durable. The *Assyrian* Monarchy, as (*f*) *Eusebius* computes, lasted without interruption 1200 years, the Son still succeeding the Father, as another (*g*) *Historian* does report. The Empire of the (*h*) *East* lasted 1500 years; and, to name no more, the Kingdom (*i*) of *Scythia* several thousands. Such a long duration cannot but argue the great strength and stability of this kind of Government, and cannot but also imply the happiness of that People which does enjoy it: Such Peace, such Prosperity, and such Duration, was never yet found in any Commonwealth. That of *Rome*, which was the most famous of any that ever was in the World, as (*k*) *Bellarmine* computes it, lasted at most but 480 years, and during this time it underwent great (*l*) variety of Changes, sometimes being ruled by Consuls, sometimes by Tribunes, and afterwards by *Decemviri*, besides several other Alterations and Changes, which were almost as frequent as those of the

* *Videsis* Bellarm. *de Pontif. Roman. lib.* 1. *c.* 2.

(*f*) *Euseb. Chron.*

(*g*) *Velleius Paterc. lib.* 1.

(*h*) *Herod.*

(*i*) *Just. l.* 2.

(*k*) *Bellarm. de Pontif. Rom.* V. S.

(*l*) *Liv. Flor. &c.*

the Moon, and which were all attended with inteſtine Broils.

Thus I have diſplayed the Royal Excellencies of *Monarchy*, ſo that we have little cauſe to wonder why the *Iſraelites* in the Text deſir'd a King, but much to abhor and detect thoſe *Republican Spirits* among us, who labour to deprive us of the beſt Government in the World: But it is high time I ſhould deſcend to the *Third Obſervation.*

Obſerv. 3. And ſhew you, That if Men will have a King to rule over them, none is ſo fit as their own lawful Prince. This alſo may be learn'd from the example of the Text, where we find the Children of *Iſrael* not barely ſeeking and deſiring a King, but alſo deſiring *David* their King. There is ſome diſpute among Divines, who this *David* ſhould be? *Theodoret* (*m*), and ſome of the beſt *Interpreters*, underſtand literally *Zorobabel*, who is known to have been their King and Governor after their return from *Babylon*; and he is called *David*, becauſe he was deſcended from him, and was the lawful Heir of the Crown. It was the (*n*) Cuſtom of moſt ancient Nations, for ſome great and eminent Prince to name all the Succeſſion, by which means his Virtues and Excellencies were recommended to his Followers, and the glory of them made in ſome ſort immortal. Thus among the *Romans* their Emperors were commonly ſtiled *Cæſares* and *Auguſti*, from *Julius* and *Auguſtus Cæſar*, two of the moſt renowned Emperors. Thus among the *Parthians*, their

(*m*) *Videſis Lud. de Veil & Synopſ.*

(*n*) *Alex. ab Alex. Gen. dier. lib.* 1.

their ſucceeding Kings were ſirnamed *Arſaces*, in honour of that famous *Scythian*, who founded their *Monarchy* by his Valor. Thus alſo among the *Athenians*, their Kings were ſtyled *Cecropidæ*, among the *Aſſyrians*, *Tigranes*: And, to name no more, the Kings of *Egypt* were generally named *Pharaohs*. Now, without all controverſie, *David* was Hero enough to give denomination unto all his Succeſſors; hence *Zorobabel*, who deſcended from his Loins, is here called *David*, and him the Children of *Iſrael* deſire; they are not for any *Bill of Excluſion*; they will not injure the *Lawful Heir*: But when they ſeek a King, they ſeek none but *David* their King. And indeed the *Right of Succeſſion* is founded on the Law of God; for we read in the Book of (*o*) *Numbers*, That if a Man hath no Son nor Daughter, his Inheritance ſhall deſcend upon his Brother being next akin. And (*p*) God himſelf decides it in favour of the daughters of *Zelophehad*, as being a moſt juſt thing they ſhould enjoy the inheritance of their Father. Hence alſo we read of (*q*) *Ahaziah*, that he was made King, though youngeſt, in his Fathers ſtead, and the Text gives the reaſon of it, namely, *Becauſe the* Arabians *had ſlain all the eldeſt*. Which clearly ſhews, that by the Law of God he could not have ſucceeded, if any of his elder Brethren had been alive: Since therefore the *Right of Succeſſion* is founded on the *Law of God*, I know no Power on earth that hath ſufficient Authority to repeal it. Beſides, if we have any fundamental Laws in this Kingdom, that concerning *Succeſſion* muſt be acknowledg'd one, and ſure then it cannot be thought ſafe to alter the very Foundations of the Government. For this reaſon

(*o*) Num. 27. 9, 10.

(*p*) Num. 36. 2, &c.

(*q*) 2 Chron. 22. 1.

reaſon our *ROYAL MARTYR*, when he was preſt by Prince *Rupert* to comply with the *Long Parliament* in a like Caſe, returned (r) this moſt Chriſtian as well as Princely Anſwer:

(r) See his Letter to Prince *Rupert*, *Aug.* 3. 1645.

I know my Obligation to be both in Conſcience and Honour neither to abandon God's Cauſe, injure my Succeſſors, nor forſake my Friends.

Nay farther yet, we of this Nation are alſo obliged to defend the *Right of Succeſſion*, both by the Oaths of *Supremacy* and *Allegiance*; for in theſe we ſwear to bear Faith and true Allegiance to the *King's Highneſs*, *His Heirs*, and *Lawful Succeſſors*, and to our power *aſſiſt* and *defend* all *Juriſdictions*, *Priviledges*, *Pre-eminences*, and *Authorities*, granted or belonging to the *King's Highneſs*, *His Heirs*, and *Lawful Succeſſors*, or united and annexed to the *Imperial Crown* of the Realm.

I ſhall only add, That to *exclude* the Lawful Heir, would certainly *involve* the Nation in a *Civil War*, and bring upon us all the *Calamities* which attend ſuch inteſtine Broils. Many Inſtances out of Hiſtory might I give you to confirm this Truth, but it ſhall ſuffice at preſent to inſtance only in thoſe bloody Wars which upon this occaſion happen'd betwixt the Two Houſes of *Lancaſter* and *York*; ſo much Blood was ſhed in thoſe *Civil Wars*, that, * as one ſpeaks, *The Red Roſe grew pale with the Blood it had loſt, and the White Roſe became Red with the Blood it had ſhed.*

* *T. F.*

If

If we may believe (*s*) one of our own *Hiſtorians*, there were ſlain in theſe Wars more than One hundred thouſand *Souls*, whereof Two were Kings, One Prince, Ten Dukes, Two Marqueſſes, Twenty one Earls, Twenty ſeven Lords, Two Viſcounts, One Lord Prior, One Judge, One hundred and thirty nine Knights, Four hundred and twenty one Eſquires, beſides an infinite Number of inferiour Quality. How great then was the *Mercy* God vouchſafed the Children of *Iſrael* in the Text? He deliver'd them from the Captivity of *Babylon*, he reſtored unto them a Kingly, i.e. *the very beſt of Governments:* Yea, at their ſeeking, he gave them *David* their King, *Zorobabel* their own lawful Prince. Nor was his *Goodneſs* and *Mercy* leſs to *Iſrael* this day; I queſtion indeed whether we did imitate the *Iſraelites* in the Text, and *firſt ſeek the Lord our God:* But it is plain, we did ſeek and deſire *David* our King; *Neceſſity* was our chiefeſt Counſellor, and the *Miſeries* we had felt under the *Tyranny* of ſo many *Uſurpers*, made us more paſſionately deſire our own LAWFUL PRINCE. And now GOD (ſuch was his *infinite Mercy* to this NATION) did by a *wonderful Providence* RESTORE unto us our moſt GRACIOUS SOVEREIGN.

(*s*) *Truſſel's* Supplement to *Daniel.*

And now I hope you will give me *leave* to remind you of that *Duty* you ought to *perform* this Day, and which is *taught* you in my *laſt Obſervation*, which you may *remember* was this, *namely*, That

Obſerv. 4. When God, in his gracious Providence, does reſtore unto a People their Lawful Prince, it is their Duty to fear the Lord and his Goodneſs. We find this Duty injoin'd *Iſrael* in the Text, and it will no doubt concern us as much as them; but the Duty at firſt hearing ſounds a little harſh, What, fear the Lord and his Goodneſs? That *Iſrael*, who had ſmarted full Seventy years in the Land of *Babylon*, and felt the ſevereſt Strokes of his Juſtice, that they ſhould fear the Lord and his Juſtice, was not unreaſonable to expect; but that they ſhould fear the Goodneſs of the Lord, that Goodneſs which had brought them back to their own Countrey, reſtored their Lawful Prince, and with Him their Laws, their Liberty, and their Religion, to require *Iſrael* to fear this Goodneſs, ſeems a Duty ſomething hard: yet this Duty, as hard as it is, is required in the Text, and not only in the Text, but in other (*t*) places of Scripture too, *There is mercy with thee, O Lord, and therefore ſhalt thou be feared*, ſaith the *Pſalmiſt*. So again, *Serve the Lord with fear, and rejoice unto him with trembling.* The Duty therefore, as harſh and ſtrange as it may ſeem, is yet to be performed by us, we muſt fear the Lord and his Goodneſs; and if we would do this aright, theſe three things are to be performed by us.

(*t*) Pſal. 130. 4.

Pſal. 2. 11.

I.

We muſt admire and ſtand aſtoniſhed at the greatneſs of God's Goodneſs; what our Tranſlation renders,

ders, *Fear the Goodneſs of the Lord*; others render, (*u*) *Stupebunt ad bonitatem Domini*, They ſhall ſtand amazed at the wonderful Goodneſs of God. The *Fear* therefore of the Text, includes in the firſt place a Fear of amazement, and ſuch a Fear ſeized the *Iſraelites* at their return from *Babylon*; ſo they confeſs themſelves in theſe words, (*w*) *When the Lord turned the Captivity of* Zion, *we were like unto them that dream.* It ſeems they were amaz'd, and aſtoniſhed with a witneſs; they durſt not believe that deliverance they ſaw with their own eyes, but fancied themſelves all the while to be in ſome pleaſant Dream: And did not we thus fear, and ſtand amazed at the wonderful Goodneſs of God this day? That our *Lawful Prince* ſhould return from *Exile*, and not *through a Red Sea of Blood:* That notwithſtanding ſo many *SECTS* as were amongſt us, HE ſhould *bow the Hearts of all ENGLAND*, as *of ONE MAN*, This was ſufficient matter of *Amazement* to us; ſo that we may truly confeſs ſo much in the words of the Pſalmiſt, *This was the Lord's doing, and it was marvellous in our eyes.*

(*u*) *Vide Synopſ.*

(*w*) Pſal. 126. 1.

II.

If we would fear the Lord and his Goodneſs, we muſt ſerve and worſhip him for his exceeding great Goodneſs; nothing is more ordinary in Scripture, than that the *Fear of God* ſhould be put for his *Worſhip* and *Service:* And ſure nothing can lay a greater Obligation on us to *ſerve* and *worſhip* him, than his

Mercy and *Goodneſs*. When God made *all his Goodneſs* paſs before *Moſes*, (*x*) *Moſes* is ſaid *to have bowed his head, and worſhipped before the Lord.* If therefore we would acknowledge as we ought, the *Mercy* of God, and fear his *Goodneſs*, we muſt be careful to obſerve *all the parts* of his *Worſhip*; we muſt be diligent in *hearing his Word, conſtant at Prayers frequent in celebrating the Sacrament*, and *pay an univerſal Obedience to his holy Commandments*; for the (*y*) *Pſalmiſt* tells us expreſly, *That he doth chiefly glorifie God, who ordereth his Converſation aright.*

(*x*) Exod. 34. 8.

(*y*) Pſal. 50. 23.

III.

If we would fear the Goodneſs of God aright, we muſt fear leſt we offend it. *Mercy* is God's *darling Attribute*, and, as * *Tertullian* ſpeaks, *Non poteſt non iraſci contumeliis Miſericordiæ*; God, *ſaith he*, cannot but be angry when his Mercy is affronted. If the *Goodneſs* of God be not able to *ſave* us, I know nothing that can, and therefore good reaſon we ſhould *fear* God's Goodneſs, leſt at any time we abuſe it. The *ſweeteſt Wine* makes the *ſharpeſt Vinegar*, and *Mercy offended* turns to the *fierceſt Indignation*; but offend God's *Goodneſs* and *Mercy* we ſhall, if we ſlight and deſpiſe it. Should any of us *conſpire* to overthrow that excellent Government, or *plot* to deſtroy the *Sacred Life* of that Incomparable PRINCE, God ſo *miraculouſly* beſtowed upon us this day, we ſhould ſeem to ſet no great value on his *Mercy* and *Goodneſs*?

* *Tertull. Apol.*

neſs? Nay, though we ſhould not arrive at this height of *wickedneſs*, which yet ſome amongſt us are known to do, yet we muſt needs be preſumed to undervalue God's *Goodneſs*, and conſequently *affront* it, if we do not lay forth our *utmoſt endeavours* to preſerve ſuch *Bleſſings* as we commemorate this day. What, ſhall God be at the expence of *ſeveral Miracles* to preſerve us, and ſhall not we uſe *thoſe means* he fairly puts into our hands to preſerve our ſelves? We have been told by the late Confeſſion of *Holloway*, "*That* "*there are in this Town as dangerous Fanaticks, and* "*as bloody Traytors, as are any where to be found in* "*His Majeſties Dominions.*

It ſeems the laſt year they intended to *maſſacre all Loyal Perſons* amongſt us, and thoſe *Swords* which were lately in the *Cuſtody* of ſome of you, were deſigned to have been *ſheathed in our very Bowels.* I hope I need not urge you to be *kind unto your ſelves*, or perſuade you to endeavour *your own preſervation*, which even *Nature* ſuggeſts to the very *dulleſt* of *Brutes*; ye know as well as I, what *Laws* ye have to put in *execution* againſt them; and I ſhall not injure your *known Loyalty* ſo much, as to *preſs* you any farther to make all the *proviſions* you can both for your *own Safety*, and the *Safety* of the *Kingdom.* I ſhall chuſe rather to conclude this *Diſcourſe* with a general *Exhortation* to us all, *That we would be careful not to offend the Goodneſs of our God by our ſins and tranſgreſſions.* How paſſionate is † *Ezra* with the Children of *Iſrael* after their return from *Babylon?* If

† Ezra 9. 13.

after

after we have received ſuch a *Deliverance* as this, we ſhould again *break thy Commandments*, wouldeſt thou not *be angry* with us, till thou hadſt *utterly conſumed* us? Let us therefore take *home* with us the known *advice* of good old *Zachary*, and being thus *wonderfully deliver'd* from the hand of all our Enemies, *Let us ſerve God without fear, in holineſs and righteouſneſs before him all the dayes of our life.*

Which that we may all do, God of his infinite Mercy grant, for the Merits of his deareſt Son our bleſſed Saviour: To whom, with the Father, and the Eternal Spirit, be aſcribed, as is much due, the Kingdom, Power, and Glory, Now, and for Evermore. Amen.

FINIS.

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